A U M

But where shall wisdom be found? and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof.—*Job, xxviii, 12, 15.*

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—*St. Luke, xi, 52.*

THEOSOPHY

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IN MEMORY OF WILLIAM Q. JUDGE*

APRIL 13TH, 1851—MARCH 21ST, 1896

Fellow Theosophists:

As a student and worker with William Q. Judge in the early days of the Theosophical Society, I find it very difficult to speak of that personage in proper terms. It is not easy to give a comprehension of what that being really was, nor to bring to the minds of others all that may be present in my own mind from my own acquaintance with him.

It is well for us to consider that every great movement which has ever been has been instituted by some person or persons in the world; that these persons have terms or periods wherein they work; that there is a period in the life of every Teacher when the great mission of his life can be fulfilled. Buddha was born, lived through his youth, and came to manhood before the hour of his mission struck. With Jesus it was the same. So with H. P. Blavatsky. If we understand her to have been one of the Masters—for, even if we think she was less than that, we must admit that she was very much higher in knowledge than the rest of the world—if she were, and I suggest what is not beyond the possibilities, one of the Masters masquerading in a mortal body becoming in all things like unto us, then her mission must have occurred at some period of that body. The same is true with regard to Mr. Judge. There was the fulfilling of the early duties in life, and then the hour striking for that particular mission which was his.

The occupancy of the Judge body was not by birth, strange as it may seem. There is such a thing as an Ego leaving a body

*An address delivered by Robert Crosbie, March 21, 1915.

intact and habitable; and there is such a thing as another Ego, by agreement on higher planes, using that body which is still usable. If we know anything about the occult laws governing the entrance and the exit of Egos from bodies, we can understand that the Ego thus entering into a borrowed body would, of necessity, be a very highly developed being. In the case of William Q. Judge, there was the death, apparently, at the age of seven years of the child born to the family of Mr. and Mrs. Judge in Dublin; then was a sudden resuscitation, and a change in the nature of the child; the character, the mind, the operation of idea were all there, and from that time, a study and pursuit to fit the brain and body for the work that was to be done in later years.

H. P. B. and William Q. Judge were co-founders of the Theosophical Society in New York in 1875. In a letter where Mr. Judge stated the time of his first visit with her, he said it was not as a stranger that he came before her; it was not as the seeker after philosophies; but as if they had parted only the evening before; that he just desired to know what the work was to be; she indicated it, turned aside to her own work and left him to go on with his. That ought to tell us the story of what kind of a being he was. Mr. Judge was called by H. P. B. her "only friend"—her only friend. He worked with her from the beginning—the only one, of all those who followed her, who understood her; the only one who was absolutely true in his devotion towards her, and towards the Great Cause which she represented.

It has been said that there were two Masters who were the real founders of the Theosophical Movement and Society in that cycle marked by the ending of the first five thousand years of Kali Yug, which denoted a renaissance of spiritual inquiry and uplift to the minds of men, and when a sound basis must be given for the people of then and of the oncoming generation. We also know that H. P. B. and Mr. Judge worked together from the first to last, actually supporting each other in every way. These things go together. They were the two who represented those Masters in the world and put into operation what is greater than any Society—the Theosophical Movement, for every society exists because of Theosophy, and not for any other reason whatever. If it is true that we have to discern what we do not know by correspondence with what we do know, it would not be a far stretch to admit, that, perchance, two Masters were in the world working through ordinary human bodies.

As to Mr. Judge's place in the Great Movement, we may make our own deductions from a few considerations. America presents the greatest possibilities for the most advanced civilization. We are capable here of absorbing everything that is good in all the nations of the older world; we have the advantages that a new country presents in a freedom from old existing institutions. We have reached the extreme confines of the western march of civil-

ization, from which must be a rolling back of the wave that has come through all the centuries from the far East up to this point. There must be here, at the present time, those who are able to assimilate the knowledge that was presented; who have the courage and endurance to carry on the work; who recognize the nature of those whose will keeps it in being all the time. For, although those bodies have passed away as all bodies do, there yet remains the force, the knowledge, the very Presence of those beings who once occupied them.

In the recognition of those beings we should find a key to the whole Movement,—a key to the philosophy which they delivered. It would open many doors to us which now are closed. Taking it merely as a theory, thinking from that basis, reading with that idea in mind, applying with that thought, we would find knowledge springing up spontaneously within us; the real nature—our inner nature—would be aroused to a finer and higher perception; and we would soon know just what we are and our place in the great work. The nature of those Beings would then be open to us; the similar nature in ourselves, which we all possess, would then be in accord with those higher natures. Their very presence in the world was an opening to a great force—an opportunity for everyone; the force that flows from true spiritual perception and knowledge is there for everyone able to open his spiritual eyes even just a little, and follow the lines indicated.

Speaking of Mr. Judge as anybody might have known him—as a human being like ourselves—he was humble, unassuming, modest, strong, patient, meek, courageous, an organizer beyond comparison, with powers similar to those possessed by H. P. B., and never using them in any way but to smooth the path for those who desired to follow the road to knowledge. He was kind and patient, as we do not often find with tremendous forcefulness; he had extraordinary powers of organization, with a perception that could look into the very motives and minds of others, could see traitors around him, could read the hearts of those desirous of injuring him, and yet in all his intercourse with them, paving the way for them, remaining ever kind. For the one who most injured him, he had only this to say when friends about him spoke their denunciations: "Never mind what others do. Put no one out of your heart. Go on with the work you see. Work will tell in time, and all these follies of others—follies of ignorance—will fall to nothing. Then, when the time comes, we will all have gained strength; when those who have fallen away for a while come back, there we will be with open arms, as strong brothers, to help them find the path and smooth out the effects of errors that they have created through ignorance."

Left alone and unknown in America for eight years after the departure of H. P. B. for India, he waited until the time for his mission appeared. That time arrived in 1886, signaled by the publication of the *Path* Magazine, which ran until the time of his

death, some ten years after. Article after article in that magazine from his pen points the way by which Theosophy may be made *practical in daily life*. He spoke continually in regard to the dangers of intellectualism—studying the philosophy intellectually only, without understanding it; showing how that will lead us into ambition, pride, and far, far away from any true advancement. He showed that the battle we all have to fight is within ourselves, and the enemy we have to face the defects in our character; that the purpose of life is to learn, and it is all made up of learning; that everything which comes to us is capable of being a stepping-stone to greater heights, and if there are difficulties, then, the greater the opportunity. No matter what difficulty confronts us, *if it confronts us,* we have the strength to overcome it; the very law of our being brings these two positions together. The one who confronts the difficulty, and the difficulty itself, are according to law, and no difficulty is insurmountable. He showed that what was really needed was a wider compassion for our fellowmen; a recognition of the great Beings—the Masters—and working in accord with Them, putting all criticism, all judgment of others aside.

His was a wonderful knowledge, and his was a wonderful power; but we know—perhaps some of us do, at all events—that what was really the cornerstone was rejected of the builders. That Being was soon neglected, and his works neglected by those who should have seen and known. The whole misunderstanding, which finally led to the disruption of the Theosophical Society, lies at that very point. H. P. B. and W. Q. Judge cannot be separated. They came together, they worked together, and they are together. Understanding this—that there was no link missing in the chain of those who worked in the Cause—constitutes the door that opens avenues of knowledge to those who seek. To imagine that knowledge can come in any other way than through the regularly developed channels is to make the greatest mistake. In that chain of being reaching from the very highest down to us no link can be missed; we cannot pass over the link immediately above us; that link must be understood before we can pass to a still higher one. So, while the philosophy recorded has been given out, its ideas spread throughout the world by different societies, each member needs to answer for himself the question—does he really *know* the truth of the philosophy—is he able to see from the heart out—does he know the straight line of communication, or is he merely following statements and claims made? The door for the Westerners is through William Q. Judge, just as the door for the world was through H. P. B. Those who fail in that recognition must fail in obtaining the benefits that flow from the great communication.

Let down like a dragnet into the world, the Theosophical Society first caught many different human beings—a small lot of humanity who were tried out in their various separate ways and directions with results that we have seen. Among them were some of vast

ability and some who had vanity and the desire to lead; through them the great Movement came to be almost a by-word among the most intellectual of people, and instead of attracting the brightest minds, it attracted those who were credulous, who were unable to perceive a right basis or follow it. The old faults of their education were present, and there were none strong enough or wise enough to point out the true path for them. They followed the line of popes and priests and prelates and successors of kings, not seeing that *knowledge* cannot be passed on from one to another; that the way to knowledge may be pointed out and that those who follow the pointing should be very humble, instead of vain.

These phases still persist, but the hour struck for a truer formation. And do not imagine for a moment that that which is now was not foreseen. It was. Every single dissension that arose among those following the Theosophical Movement was known in advance; everything that exists Theosophically to-day was known in advance; the very step taken by this voluntary association of students was known in advance; long before the hour struck for that work to be done, the true path had been laid out. That the line *is* straight is possible for any student whatever to see for himself, for there is always the recorded history of the Movement in black on white, by those who worked in it, to check by.

There is, and there must be, a true path and a right direction. Can we imagine that the great Masters of Wisdom with all Their knowledge made a mistake in selecting those who were to represent Their ideas in the world? To imagine that is to doubt Their wisdom. Can we think that any better instruments were available? If we understand the power of the Masters, we would know that any instrument chosen by Them would carry out to the ultimate whatever mission to the world it was entrusted with, and in that carrying out, there would be no false notes, no mistakes possible. The test of William Q. Judge is in the examination of his mission; the proof is in our own use of what he gave us.

Would it be strange to think that he is still working with us? Would it be strange to think that H. P. B., as we knew her, is still working? That same great power is working; but for what? To create a great association? a following for some person? No; to draw a true line for those who are able to see at all; to keep the standard of Theosophy, pure and simple, undiluted, uncontaminated; to carry it *through* to the coming of the Great Messenger in 1975. For, whoever says to the contrary, the statement of H. P. B. and William Q. Judge was that no Masters will come to the West, nor send anyone, until that year. And, do we not know, that if it is our wish, we will come again into that work when the hour strikes for that Messenger? It is the power of our thoughts and the effects of our efforts which bring us into incarnation at any time. If we are ignorant, careless, ungrateful, selfish, we are swept into that condition which befits our power and action; but, if our power lies

in a right perception and a right application of what we perceive—right action, we can come back when They come back. We can take ourselves to Them through our thought and effort; by perceiving what the work was; what the nature of those Beings, and following faithfully the lines that They laid down. But take no one's word for it; take only the records They have left.

The welfare of humanity is at stake. This great country, free as it is, will not long remain calm. We have seen in Europe the effects of long centuries of wrong thought and action, but in our own new country is the same selfishness; the same ideas prevail, even if not the same conditions, and the same ideas will bring about the same results. We have not the elements of solidarity here, nor a true philosophy that will aid us in rectifying the conditions that must result from a false basis. Yet there are an increasing number of good and sincere, true men and women, who desire to do the best for their fellowmen, who desire to know all that may be known; by them the horrors of the future may be mitigated. It was said of Sodom and Gomorrah, if there were only a few true men and women the city might be saved; and so, if there are only comparatively a few strong earnest men and women who see the true line for this civilization, who see the true purpose of the Masters, much that must come will be easier for our people. The salvation of this country is in the hands of those who listen, and *do*. On those who listen and do not do, or fail to do that which they see ought to be done, lies the gravest responsibility.

In William Q. Judge we had a true man—the kindest-hearted being that ever lived, patient, forgiving, strong, courageous, and with the wisdom of the serpent, the harmlessness of the dove. From my own point of view, I have never, never met such an one before. It is because of the memory of his sojourn among us in a mortal body that this meeting has been held; and that, by some who know just what he was, it is desired others may know, and others may take up the work which he laid down, adding their force to the great end of benefit to their fellowmen. He lived for that. He works for that. Let us all do likewise. And, if we do, in a happier time and a higher civilization we shall know what our first step led to, rejoicing in that which it made possible. Such a civilization could have been here before, if men had opened their hearts to the Masters. Work for that. All true Theosophists work for that. They care nothing for their own progress, nor for any reward for themselves. To see their fellowmen in better case, with better understanding, better results, a higher civilization, more rapid progress—gives them all the reward they seek.

If the passing of William Q. Judge shall help us to emulate his example, much will be done for ourselves, and the world.

FREE EVEN IN LIFE

I

Ceasing to feed the imagination on things not Self, full of darkness, causing sorrow, bend the imagination on the Self, whose form is bliss, the cause of freedom.

By the learned it has been perceived that the thing attributed has no existence apart from the substance. The distinction comes to life through delusion.

This distinction has its root in imagining; when imagining ceases it is no more. Therefore bring imagining to rest in the higher Self whose form is concealed.

Through intending the inner mind to it, gain vision of the Self, in its own form, the partless sovereignty. Sever thy bonds that are stained with the stain of life, and effortfully make thy manhood fruitful.

When mind-images arise not in the presence of sensual things, this is the limit of purity; when the personal idea does not arise, this is the limit of illumination.

He who with thought dissolved is yet awake, though free from the bondage of waking life, whose illumination is free from impure mind-images, he, verily, is called free even in life.

When the activity of the imagination comes to rest in the higher Self the Eternal that wavers not, then no more wavering is seen, and vain words only remain.

He whose thought is free from outward objects, through standing ever in the nature of the Eternal, who is as lightly concerned with the enjoyment of sensual things followed by others as a sleeping child, looking on this world as a land beheld in dream, when consciousness comes back, enjoying the fruit of endless holy deeds, he is rich and worthy of honor in the world.

Kill out desire that springs up through thought of self in the body formed of darkness, then violent passion in the formal body woven of the breath. Knowing the Self whose fame is sung in the hymns, who is eternal and formed of bliss, stand in the being of the Eternal.

Firmly realizing selfhood in that, abandoning selfhood in the selfish personality, stand towards it as a disinterested onlooker stands towards the fragments of a broken vase.

As long as the son of man enjoys this body of death, he is impure; from the enemies arises the weariness that dwells in birth and death and sickness. When he knows the pure Self of benign form, immovable, then he is free from these.

The body is strung on the thread of works already done, and is impure. Whether it goes forward or stands, the knower of reality regards it not again, for his life is dissolved in the Eternal, the Self of bliss.

He who even while this body exists, regards it as a shadow, who has no sense of personality or possessions—these are the marks of him who is free in life.

The mighty soul no more regards this body, seen to be but the shadow of the man, come into being as his reflection, through his entering into the results of his works.

The belief in the world is built up of unreality. In the one substance, changeless, formless, undifferentiated, what separateness can exist?

This duality is mere glamour, for the supreme reality is not twofold; thus the scripture says, and it is directly experienced in dreamlessness.

In soul-vision the wise man perceives in his heart the unfading, undying reality, which by its own being can know no setting, like the shimmering water of the ocean, bearing no name, where quality and change have sunk to rest, eternal, peaceful, one.

II

If the heart's knot of unwisdom be destroyed without reminder, how could sensual things cause continuance in unreality, in him who has no desire?

When all delusive qualities attributed to the Self are put away, the Self is the supreme eternal, perfect, secondless, changeless.

This is the Self luminous, witness of all, ever shining through the veil of the soul; making thy one aim this Self, that is the contrary of all things unreal, realize it by identification with its partless nature.

All disguises beginning with the Evolver and ending with a law are mirage only; therefore let him behold his own perfect Self, standing in the Self's oneness.

Just as wave and foam, eddy and bubble are in their nature water; so, from the body to the personality, all is consciousness, the pure essence of consciousness.

For this world no longer is, whether past, present, or to come, after awakening to the supreme reality, in the real Self, the Eternal, from all wavering free. The snake seen in the rope exists not, nor even a drop of water in the desert mirage, where the deer thirsts.

Like the ether, free from darkness, free from wavering, free from change; having neither a within nor a without, having no other than it, having no second, is the Self, the supreme Eternal; what else is there is be known.

What more is there to be said? The Eternal, the Life, the Self is seen under many forms; all in this world is the Eternal, the secondless Eternal. The scripture says: "I am the Eternal," knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This verily, is sure.

—*From "The Crest Jewel of Wisdom."*

THE SPIRIT IN THE BODY*

> For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.
>
> —Bhagavad-Gita, Chapter XIII.

"OLD WARRIOR" is true as regards the Self, and also as regards the real inner evolved man. He is a fighter in *lawful* warfare, and is only hindered by ineffectual accoutrement, and lack of co-operation; so it applies to you and all of us who are fighting in lawful warfare. This warfare is against the causes of sin, sorrow and suffering.

"The Self *acts only* through the creatures." It needs bodies or vehicles. The units give adhesion, which then become cohesion—unity on *all* planes.

The U. L. T. would go along all right as long as there would be some one individual who knew the right lines and would keep them. If the Lodge centers spread by being taken up by people not trained at all in the right line of thought and study, they could very easily go wide of the intention and lead others wrong. Therefore, while there is no constraint, there will be a point from which right direction can be obtained, and advice given as to methods and kind of study. This has to be provided for, even if it is not the ideal condition. The latter, of course, could only exist with ideal minds, and we are not dealing with such. "To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for self," says the Voice, so we need not fear doing whatever has to be done to meet the circumstances of the case and time. H. P. B. found it necessary to lay down the lines along which the psychical currents might flow from the Lodge. In like manner, we in a smaller way, have to provide lines of thought and influence along which may flow the spirit and genius of that which we have undertaken. Our associate cards provide the means of individual adhesion to the principles. As said, they are a form of pledge, and on individual honor. The sum of individual adhesions make the cohesive body.

The "holding power" is the power to hold things together with a definite end in view; statements of that end are contained in our declaration; the power grows as does the conviction of the reality of our endeavor and the soundness of the principles we promulgate. Centripetal foci.

The motto of U.L.T is "There is no religion higher than Truth." Truth alone can be authority; it demands nothing from anyone but invites close examination. Falsehood disagrees with falsehood as well as with Truth; Truth disagrees with falsehood, but agrees with itself. As in an authoritative claim that a certain metal is gold,

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*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

the test does not lie in the authority, but in the test of the metal. One who has gold and has proved it to be so, has a right to say so, but he does not exact belief in his authority; he presents his gold for testing. This is the kind of authority you will find in Theosophy.

Well, must stop now and call this today's letter. Good luck to you and all the other good things.

As Ever ——.

EAST INDIAN MUSIC

The question you submit, "Why is East Indian Music of a higher, purer nature than the music of other countries," admits the higher and purer nature, and seeks to know the reason for it.

I think that the reason is to be found in the fact that Religion itself had its origin in the East, so far as this humanity is concerned, and that it has remained as originally recorded by the ancient sages; notwithstanding the other fact that portions of the ancient records have been used as bases for numberless sects. When we realize that the fundamental teachings of the East were based upon knowledge gained by highly evolved beings, and that this great knowledge necessarily points the way to a higher and purer life, it follows that specific applications of this knowledge would be made in every department of human expression. Both speech and music are based upon feeling; all beings "feel," but there is a wide difference in the ideas upon which feeling is based. A Religion which teaches original sin, Separateness and irresponsibility, would inevitably bring about in the minds of its adherents, correspondential feelings and expressions; whereas in a Religion which teaches Non-separateness, unselfishness and service, speech, music and all expressions of life would flow from the feeling which those qualities engender. It is the ideas upon which the faith of beings is fixed, that makes all the differences in human expressions.

While the West is beginning to recognize in ancient East Indian music ennobling qualities, the full beauty and meaning of it will not be grasped until the West first recognizes, adopts, and applies the principles of the Ancient Wisdom-Religion. It has yet to be understood by Western minds, that the Sanscrit language is a scientific one, wherein every letter has its value and meaning, and every word is a "nature picture," bringing before the reader or hearer who understands the language, the essential nature of that for which the word stands. If then, Sanscrit is so scientific and expressive, what may not be predicted of ancient East Indian Music, when it is better understood. The higher the ideals, the higher and purer will be thought, speech, actions and expressions of every kind.

R. C.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXV

IT will be recalled that an urgent invitation had been extended to Mrs. Besant to visit India in the fall of 1891, following the death of H. P. B. This visit was canceled, ostensibly because of the ill-health of Mrs. Besant due to prolonged strain and overwork; actually on account of the charges made to her against the moral character of Col. Olcott, because of which she came to the United States to place them before Mr. Judge. This was her second visit to America, her first being in the spring preceding to attend the Convention of the American Section as the bearer of H. P. B.'s last Message to the American Theosophists.

In the early fall of 1892 the invitation to visit India was again extended to Mrs. Besant. Col. Olcott, Bertram Keightley and others, Hindu as well as English officials and prominent members of the Indian Section, wrote her frequently on the need for her presence there, and the fund to pay her expenses, started in 1891, was largely increased by voluntary contributions. Mrs. Besant consulted Mr. Judge, who advised against her going and, instead, recommended that she visit the United States on an extended lecturing tour. Mrs. Besant accepted his advice and the Indian members were satisfied, for the time being, by arrangements made to send to the Adyar headquarters two of the English workers connected with the "household" at Avenue Road. Sidney V. Edge and Walter R. Old were accordingly "loaned" to the Indian headquarters where they went late in 1892, the one becoming assistant secretary there and the other taking the place of Bertram Keightley who arranged to return to England early in 1893. Both Mr. Edge and Mr. Old entered at once into the work of the Indian Section and the affairs at Headquarters, and were active contributors to the pages of the "Theosophist;" becoming, in short, diligent and satisfactory aides to Col. Olcott in his multifarious duties and activities. Mr. Keightley assigned as his reason for returning to England the advanced age and precarious health of his mother, to whom he was much attached. This was true; but as in many similar cases the announced occasion was not the compelling reason—as we shall see.

Mrs. Besant arrived in New York on November 30, 1892. From then until her departure at the end of February, 1893, she was incessantly engaged in public lectures, in addresses public and private to the various American Branches and the Groups of the Esoteric Section, in receptions, conferences, interviews and correspondence which brought her the acquaintance and esteem of practically every Theosophist in the United States. The general arrangements for her tour had been carefully planned by Mr. Judge, but in every local centre the resident members looked after the

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

details of her visit with such attention and assiduity that her mission before the public was an overwhelming success, while, amongst the Theosophists themselves, her progress was a continuous ovation. She visited, with the exception of the South, every large centre in the United States, east and west. The largest halls and theatres were packed to capacity with attentive and respectful audiences. The press throughout the country was filled with interviews and articles descriptive of her remarkable history, her oratorical ability, her personal characteristics, her pre-eminence in the theosophical world, her presumed occult attainments and powers. A great outburst of curiosity and interest in her and her doctrines preceded and followed her wherever she went.

On her return to England she published, under the title "Speeding the Message," an account in "Lucifer" for April of her American trip. In the editorial section—"On the Watch-Tower"—she commented on the lessons gained on her American trip in these words:

> "Elsewhere in these pages I have given a brief account of my American tour, but I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H. P. B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skilful organizer, and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of the two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real sources of its energy. For out of the inner belief of members of the T. S. in the reality of spiritual forces springs the activity seen by the outer world, and our Brother's unshakable faith in the MASTERS and in Their care for the movement is a constant encouragement and inspiration to all who work with him."

Immediately following Mrs. Besant's tour the annual Convention of the American Section was held in New York at the end of April, 1893. Fifty-five Branches were represented by Delegates or proxies and an unusually large number of visiting members attended the sessions. Bertram Keightley attended the Convention and read letters of greeting from the Indian and European Sections. Numerous other messages were received from abroad, amongst them an official letter from the President-Founder—his first to a Convention of the American Section. This letter is important as showing the position assumed by him and the means taken to express his personal views. We quote the letter in full:

THE THEOSOPHICAL SOCIETY
PRESIDENT'S OFFICE,
ADYAR, MADRAS, 23 MARCH, 1893.

The Delegates of the American Section in Convention Assembled:
BRETHREN:

During the past year you have been giving abundant proofs of

the tireless zeal with which you have pursued the work of our Society The results prove the truth of the oft-repeated statment of our MASTERS that their help is always given to the earnest and unselfish worker. We have but one danger to dread and guard against. This is the subordination of general principles to hero-worship, or admiration of personalities. I shall not excuse myself for frequent recurrence to this theme, for I am convinced that, if the Society should ever disintegrate, this will be the cause. The MASTERS wrote in *Isis* that "men and parties, sects and schools are but the mere ephemera of the World's day"; and, following the precedent of their great recognized exemplar, Buddha Sakyamuni, they taught me to believe *nothing* upon authority, whether of a living or a dead person. I pray you to keep this ever in mind; and when I am dead and gone to recollect that the admission of the microbe of dogmatism into our Society will be the beginning of its last and fatal sickness.

Wishing you for the coming year a continuance of prosperity, and expressing a hope that I may sometime personally attend a Session of your Convention, I am fraternally and affectionately yours,

H. S. OLCOTT,
President Theosophical Society.

This was the second formal pronouncement by the President-Founder with all the authority of his official sanction, ostensibly to warn the members of the Society against dogmatism, authority, and hero-worship; actually, to reduce H. P. B. to the level of a dead person in place of a still potent and vital factor as the Teacher of Theosophy. His first attempt in this direction was the Adyar Presidential Address at the close of 1891, from which we have quoted. This had been followed by his "Old Diary Leaves," and a continuous active propagandum in his official as well as personal correspondence and speech. He had ignored the repeated articles of Mr. Judge and Mrs. Besant in the "Path" and "Lucifer" upholding the entire neutrality of the Society on all matters of opinion, the perfect freedom everywhere accorded in America and Europe for the fullest expression of the most contradictory views, not only as regards H. P. B., and her status in the Movement, but upon all other subjects as well. What he could not endure was that anyone should choose to regard H. P. B. as a Teacher *par excellence,* should dare publicly to express such an opinion, should act upon it. His voice was never at any time raised against those who belittled her; he never called attention to the fact that it was H. P. B. herself who had warned first, foremost and insistently against "popery" in any guise, and herself set the constant example of rejecting homage of any kind. Nor did he ever inform the members that no one was for an instant tolerated at Adyar or in India who did not implicitly obey himself in all things, while both England and America were notable throughout for constant conflicts of opinion amongst workers. It seems never to have occurred to him that he had himself from the very beginning been the very one and the only one of prominence who had claimed and exercised arbitrary and complete authority, who had fought consistently against any semblance of genuine democracy even in the government of the Society. "Councils" appointed by himself

and changeable at his will, "constitutions," "by-laws," "Executive Orders," and so on, all emanating from himself, all expressive of his own ideas and importance, were the continuous and glaring signs of his own violation of the spirit of the Movement and the Society. Over and over his official utterances no less than his actual practices proclaimed his firm conviction that the Society needed a "ruler," and himself that ruler "chosen" to rule by the Masters. Though he denied the validity of H. P. B.'s writings and rejected their authenticity when they or she came in conflict with his own ideas and desires, he did not hesitate to quote them as Masters' words when they could be bent to his own ends. Thus, in the letter just quoted, he says: *"The Masters wrote* in 'Isis.'" So far as he and the members were concerned, it was *H. P. B. who wrote* in "Isis." Quite true he had H. P. B.'s word (as a matter of fact and not of "authority") that *all* she wrote was Masters' teaching, *all* she did was Masters' will, and equally true that her statements were confirmed to him and to others by direct Messages to them from those very Masters Themselves, but all this was mere testimony; testimony which he was quite as ready to reject when it suited him as to quote when he could make use of it. But when Judge or any other, convinced that H. P. B. was Masters' *"direct Agent"* and her writings *Their* Teachings and Instructions, *followed* her teaching and example, even against the "executive notices" of the "President-Founder" and his proclaimed opinions, they were of necessity guilty of the "unpardonable sin" and were injecting dogmatism and hero-worship into the Society. When they declared as their view that the Society existed for the sake of Theosophy and that the Teacher was more important than the "king," then, equally of necessity, it could only appear to Col. Olcott as treason against the Society and a violation of its "neutrality."

The *Report* of the American Section's Convention contained Col. Olcott's letter in full, as also the Letter of the Indian Section read by Bertram Keightley and signed by him as General Secretary of the Indian Section. It contains a sentence which the reader should compare with quotations from Mr. R. Harte's earlier articles in the "Theosophist," written prior to the formation of the Exoteric Section, when Col. Olcott was in the throes of his battle with H. P. B. Mr. Keightley says:

"We look hopefully forward to a time when the headquarters of the whole Society will in reality be its living heart and centre, sending out vitalizing spiritual influences, knowledge, and guidance to all its parts, as was the case when our revered teacher, H. P. B. resided there."

The same *Report* contains also some remarks of Mr. Judge as General Secretary of the American Section, which it cannot be doubted were written in view of the letter of Col. Olcott as President and of Mr. Keightley as General Secretary of the Indian

Section. They were intended to make clear the perfect freedom and right of *individual* expression of opinion, no matter what or by whom, as opposed to *official* declarations, vesting with the sanction of office and authority any personal views of any kind. Speaking of the disposition of the American portion of the ashes of H. P. B. he says:

"While all intelligent Theosophists would discountenance any semblance of homage to relics, still more of miracle-working shrines, none but the unintelligent would object to respectful care of the remains of so eminent a person, even an Adept, as was H. P. B."

And on the subject of a "funeral service for Theosophists," devised by the Rev. W. E. Copeland, which was issued with a prefatory paragraph signed "PACIFIC COAST COMMITTEE T(heosophical) W(ork)," Mr. Judge asks the Convention to ratify his action in disavowing and disapproving such quasi-official endorsement as "unwise and contrary to the spirit of our policy in general." With this for a text he goes on to say:

"I hold that no officer or committee of the T. S. should appear in print as publisher or approver of any general treatises, doctrinal expositions, or other controversial matter, and that they should confine their official names to diplomas, charters, blanks, general information about T. S., and the like. *Following this policy I have never placed on my private publications my official title nor the office title, as I insist that if we follow any other policy we cannot keep the Society out of dogmatism or out of a reputation for dogmatizing. Every member has perfect freedom to issue over his individual name what books or publications he deems proper, and that I have long exercised, but I have no right in any way, however slight, to attach the T. S. to any publication which gives private views on Theosophy.*"

The American Convention was followed by the Convention of the British and European Section in July, 1893. Mr. Judge attended as delegate from the American Section and was chosen as Chairman of the Convention. In his closing address to the assembled delegates and visitors he recurred to the subjects of government and dogmatism. His remarks in full were published in THEOSOPHY for July, 1921. We quote here some of his salient sentences:

> ". . . The Society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.
>
> "If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H. P. B. alone who made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. . . .

"The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

"What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our Society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

"But those who have spoken of dogmatism have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the Society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite sure that those who accuse us of dogmatism have no fixed ideal of their own. . . .

"Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step, then, to take is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptation of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labors of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But let harmony return, and then the collective mind of all becomes the property of each, sending down into the mind of everyone a benediction which is full of knowledge."

Nor was Mrs. Besant in any way behind in affirming the full freedom of expression in the Society, or the declaration of her own convictions on questions of teaching and of policy. Thus in "Lucifer" for May, 1893, she published a paper by Mr. W. F. Kirby on "French Spiritism." In his paper Mr. Kirby states: "the doctrines of Reincarnation and Karma, though now justly regarded by all Theosophists as of paramount importance . . . were not openly propounded by the Society until the publication of Mr. Sinnett's *Esoteric Buddhism* in 1883." To this statement Mrs. Besant appends an editorial note, reading as follows:

"Our friend, Mr. Kirby, has perhaps forgotten that the *Theosophist* was first published in 1879 and *Isis Unveiled* in 1876 [this should be 1877]. We should also remember that the doctrines of Karma and Reincarnation are not propounded by the Theosophical Society, but only by those of its members who believe in the Esoteric Philosophy or some other system of Philosophy or Re-

ligion in which these doctrines are taught. The T. S. has three objects, but no doctrines. We may perhaps wisely add that the presentation of Theosophical teachings by any writer is not authoritative. We should certainly take objection to the statement as to Devachan in this article.—EDS."

Again, in the same number, in reviewing Mr. W. Scott-Elliott's paper in the "London Lodge Transaction" to which we have referred, on the "Evolution of Humanity," "Lucifer" says: "We must take exception to the phrase in its second paragraph that it is to be 'regarded as an authoritative statement.' Authoritative, it may be, to those who accept the authority on which it is based—what this is, is nowhere stated—but not authoritative so far as the T. S. is concerned. . . . We notice that Mr. Scott-Elliott agrees with Mr. Sinnett . . . Those who follow the teachings of the *Secret Doctrine* will, of course, dissent . . . . ."

In the "Watch-Tower" of the August, 1893, "Lucifer" Mrs. Besant editorially reiterates her own convictions as follows:

"The keynote of the work for each of us is that of devotion to the MASTERS, as the great Servants of Humanity. . . Here again the influence of H. P. B. makes itself strongly felt; for she trained us to look on this work as theirs . . . And as, since she left us, the signs that some of us had learned to recognize as from Them continued to occur, and we found the communication was not broken, but remained open to us just to the extent that each was able to take advantage of it, our knowledge of Them has been a living and a growing knowledge . . .

"Nor do I fear to thus frankly state the fact of my knowledge of the existence of MASTERS . . . From observations made in Europe and America of the many societies I have visited, I am able to say that just in so far as the MASTERS are recognized as 'Facts and Ideals' by the members, so far also are the societies progressive and influential. While carefully guarding the Theosophical Society as a whole, and each of its branches, from erecting belief in the MASTERS into a dogma which members must tacitly, if not openly, accept, every member who does believe in Them should be ready to say so if challenged, and should never shrink from saying that he carries on his work on lines that he thinks They approve."

Next, Mrs. Besant goes on to discuss the proper attitude to hold when issues are raised, whether of teaching or policy, on which different or contradictory views are held. It is of such major importance as setting forth the practice and principles of H. P. B. and Mr. Judge—practice and principles with which Mrs. Besant was then in full sympathy—that we reproduce it in full:

"It may be as well to remind the readers of LUCIFER that one of the lines laid down by H. P. B. for the conduct of this magazine—and she would not have adopted and carried on a policy in antagonism to the wish of her MASTER—was the admission to its pages of articles with which she totally or partially disagreed, where the articles raised questions bearing on Theosophical teachings or interests. Her statement is worth reproducing:

" 'Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth. . . . Keeping strictly in its editorials, and in articles by

> its individual editors, to the spirit and teachings of pure Theosophy, it (LUCIFER) nevertheless frequently gives room to articles and letters which diverge widely from the Esoteric teachings accepted by the editors, as also by the majority of Theosophists. Readers, therefore, who are accustomed to find in magazine and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in LUCIFER with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a prudish point of view, on the ground that such are unfitted for a Theosophical magazine. They should remember that precisely because LUCIFER is a Theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors.'
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> "This is the policy followed still by LUCIFER, and it should be understood that the publication of such articles, say, as those of Mr. Sinnett and of Mr. Sturdy in the present issue, by no means implies any agreement with the views put forward on the part of my colleague G. R. S. Mead or of myself."

The reference to the articles by Mr. Sinnett and Mr. Sturdy were, in the one case, to Mr. Sinnett's communication on "Esoteric Teaching" from which we have already quoted. In the other case Mrs. Besant was referring to an article on "Gurus and Chelas," in which Mr. Sturdy expressed very emphatically some views on the subject. Mr. Sturdy's article was manifestly inspired indirectly by the numerous claims and counterclaims circulating in the Society and the Esoteric School of "chelaship" and "messages from the Masters" made by or on behalf of various members. Directly, it was, we think, undoubtedly occasioned by a brief article with the same title, and bearing the signature, "A Hindu Chela," published in "Lucifer" for May preceding. Whatever the source or origin of the article by the "Hindu Chela," it is strictly true to the principles and conduct of the "Second Section," so far as those have ever been disclosed. In publishing Mr. Sturdy's article Mrs. Besant did not state that she had suppressed its three closing paragraphs, in which Mr. Sturdy, without naming any names, discloses his real animus in writing. Mr. Sturdy was a close follower of Col. Olcott and a great admirer of Mr. Sinnett and Mrs. Besant. It was well understood that his suppressed statements actually were aimed at Mr. Judge, and while Mrs. Besant had already begun to listen to hints and innuendos against the good faith of Mr. Judge, she was still publicly supporting him and his policies as before, equally in her eyes the policies of H. P. B. The student will do well to read, re-read and relate as closely as possible the stream of matter in the "Theosophist," "Lucifer" and the "Path" during the year 1893, if he is to discern the weaving of the meshes of the web of the fatal plot of 1894. We can but barely indicate some of the most significant of the knots that were being tied. First, then, let us turn to the "Theosophist" for October, 1893, in which Mr. Sturdy's article is reproduced in full, with an editorial note by

Col. Olcott as editor of the "Theosophist." Col. Olcott's note reads: "The three paragraphs within brackets having been expurgated by the editors of *Lucifer* for reasons of their own, and Mr. Sturdy regarding them as the pith of his argument, we print the whole article by his request and commend it to the attention of the reader. Ed. *Theos.*"

Mr. Sturdy's expurgated paragraphs read as follows:

> "Of concrete things and persons we need concrete proofs. Of concrete letters and messages from living men, we need concrete evidence; not metaphysical or mere argumentative proof. Yet you can never *disprove* these claims. If I choose to send a letter in green, blue, or red or any other coloured ink or pencil and tell you I received it from a Mahatma for you, or merely say nothing and enclose it in a letter to you; you may be very much astonished, but you can prove no lie or forgery against me. If you are wise you will act as if you had never received it; unless indeed you make a mental note or two against me; one of folly for my having done such a thing and given no proofs, and another of watchfulness as to my character generally.
>
> "Nor does it seem probable that the Mahatmas, who, as we know, teach no dogmas, but always act by the amount of understanding an individual has, would encourage a system of mere statement and claim without accompanying proof; for this would be to lay the seeds in men's hearts of a faith in the statements of other men quite outside their experience and quite unsupported, men whose hearts they had not fathomed. This would lead back to all the evils of the past, not forward into light and knowledge.
>
> "All such is glamour: there is no false mystery in chelaship; all nonsense about 'developing intuition' is merely making excuses for what cannot be proven and is about the same in the end as the Christian 'faith.' Let a man go on his path acting sternly by what he *knows*, not by what he is asked or persuaded to believe. Let him act by no directions which may be merely the thoughts of others no wiser than himself. How does he know? He does not know. Then let him be quite clear and straightforward in this, that he does not know."

In "Lucifer" for October, 1893, Mrs. Besant writes over her signature an article in reference to "Gurus and Chelas" and takes a strong stand against the logic and spirit of Mr. Sturdy's article. A brief quotation will disclose her position on what she calls the "fundamental difference" between Mr. Sturdy's views and her own:

> "Is the most sacred and sublime of all human relationships nothing more than an intellectual bond, entered into with questions that appear to make the initial stage one of mutual suspicion, to be slowly removed by prolonged knowledge of each other in physical life? Not so have I been taught, little as I know of these high matters, and the process described by Bro. Sturdy is the complete reversal of all that I have heard as to the methods of the school to which I was introduced by H. P. B."

Mr. Sturdy, it will be remembered, was himself not only a member of the Esoteric School but also had been one of the "E. S. T. Council" appointed by H. P. B., and had been present at the meeting at 19 Avenue Road on May 27, 1891, when the E. S. was reorgan-

ized immediately after the death of H. P. B. To understand the breach indicated by the "Gurus and Chelas" articles, these must be related not only to all the matters we have been discussing, but in particular to an existing situation and a series of events which were due to it, which we have so far but barely hinted at, so that students might more readily grasp the connection when it required consideration. Let us first treat of the events themselves, and then go into the situation which gave rise to them.

We have earlier mentioned that at the meeting of the E. S. Council on May 27, 1891, all that transpired, with one exception, was covered in the circular of the same date sent to all members of the Esoteric School. That omitted matter was a message from one of the Masters received during the deliberations, and by Mrs. Besant read to those present. We shall recur to this subject again, so that it is sufficient here to speak of the fact. This meeting was under the pledge of secrecy, as was the circular sent to the E.S. members. Immediately following this, and while Mr. Judge was still in England, following H. P. B.'s death, the "Path" for August, 1891, edited during Mr. Judge's absence by "Jasper Niemand" (Mrs. Archibald Keightley, or Julia Campbell Ver Planck, as her name was then), began with a powerful article on "A Theosophical Education." This article was headed with a message from one of the Masters, and was signed by Jasper Niemand. It should be remembered that at that time no one knew who "Jasper Niemand" was except Mr. Judge and Mrs. Ver Planck herself. The article went on to say that the "message" had been received by a "student theosophist" *since* H. P. B.'s death, that the message was from H. P. B.'s Master and was "attested by His *real* signature and seal." We have italicized the word "real" because we shall later have to return to the subject. By some it was thought that "'Jasper Niemand" was a pseudonym for a "Hindu Chela," by others that of some Western "Occultist," and by many others that "Jasper Niemand" was none other than Mr. Judge himself.

Following this, on August 30, 1891, Mrs. Besant, in St. James' Hall, London, made a farewell address to the Secularists with whom she had worked for so many years prior to her becoming a Theosophist. The great hall was packed with her old co-workers. Her lengthy address was entitled "1875-1891: a Fragment of Autobiography." Near the close of this address she pledged her word, her senses, her sanity anl her honor that "*since* Madame Blavatsky left, *I have had letters in the same writing and from the same person,*" *i.e.*, from the "Mahatma" from whom the "messages" transmitted by H. P. B. during her life-time had been believed by Theosophists to emanate.

Naturally, these two public proclamations, the anonymous one in the "Path" and the other the solemn personal affirmation of Mrs. Besant, both of them direct, sweeping and unqualified, aroused a furore in the world and particularly amongst Theosophists. Be-

cause of Mrs. Besant's statement it was inevitably inferred that she herself was in "communication with the Masters" and this inference was strengthened by the fact that she made no denial, and by her subsequent statements to various newspaper interviewers, and by other direct statements similar to the one in "Lucifer" for August, 1893, from which we have quoted in the present chapter. In fact no one, we think, reading Mrs. Besant's various statements during the three years following H. P. B.'s death, and granting her sanity and honesty, could do other than infer that she spoke from direct, immediate personal knowledge and experience of her own, and not from hearsay, inference, or dependence on anyone else's assumed powers and knowledge. These affirmations, coupled with her great reputation and towering place in the theosophical world, caused numbers of Theosophists throughout the world to look to her, her writings and her example, as the sure guide to follow. In the Esoteric School the members considered her as little, if any, short of H. P. B.'s stature in the occult world, and this was particularly the case in England, Europe and Asia. Her influence, therefore, with the membership both of the Society at large and of the Esoteric School grew to be tremendous and surpassed that of any other living person, while in the world she was the propagandist who could command the most attention, the largest audiences, the greatest publicity in the press. Judge, declining the Presidency by securing the revocation of Olcott's resignation, writing in his magazine largely under pseudonyms, confining his official activities to the routine of a "General Secretary" of a Section, at all times avoided publicity to the utmost possible extent. He was unceasing in his devotion to the work of the School, to encouraging and inciting others, to the promotion of the First Object, and to the dissemination of *Theosophy*. Such publicity as befell him was due rather to the outspoken praise of Mrs. Besant and others, and to the attacks upon him, direct and indirect, for his vigilant efforts to keep the name, the fame and the writings of H. P. B. alive before the membership as their example and their guide, than to any necessity of his work or official position, which was at all times purely nominal, as had been the case with H. P. B. herself. And the student may be interested to know that from the year following the death of H. P. B. till his own passing in 1896, his was a sick and over-burdened body, as was H. P. B.'s after the fiery furnace of 1884-5. In fact, during the years 1893, '4, and '5, Mr. Judge was in such condition that he was for the most of the time able to speak but in whispers, and much of his work was done either in bed, or while traveling in search of physical relief.

Mrs. Besant's fame and reputation for "occultism," her continuous lectures, her vast and unceasing emission of writings, her capacity for continuous work under unending pressures, her confident surety of opinion and conviction in all things, made her every day more and more the real "leader" of the Society. She

overshadowed Olcott and Sinnett as she overshadowed Judge—with this difference: she was convinced that Judge had been the real colleague of H. P. B., and that the others were not only "lesser lights" in an occult sense than Judge, but that they had not been, and were not, true to Masters and H. P. B. as Judge was. Her support it was, chiefly, her looking to Judge for counsel and advice, that retained for him place and standing in the general membership outside America.

Olcott and Sinnett, both exceedingly tenacious of whatever opinions they held, and greatly enjoying the prestige which they had acquired, the one as "President-Founder," and the other as the President of the "London Lodge" and writer of the most popular treatises on Theosophy, could but be affected by the rise of Mrs. Besant into the luminous zone of the theosophical firmament. Neither of them had been pleased, either with H. P. B. and her "interferences," or with her partiality—as it must have seemed to them—toward the obscure and unpretentious young man upon whom Theosophy and the Society perforce had to depend in America. With the passing of H. P. B. it could but have seemed the natural and the appropriate thing for them to step, with proper expressions of regret and appreciation, into the place made vacant by the death of "the old lion of the Punjab." But when Judge kept on speaking and writing of H. P. B. as though she were still living and still the surpassing factor and guide of the Movement, her writings the criterion by which to weigh and act, it was too much! Were they never to receive that recognition which was rightfully theirs? With Judge out of the way H. P. B. had been easier to deal with while she was alive; with Judge out of the way, it would be easy to deal with H. P. B. dead. But when Judge found in Mrs. Besant a supporter and defender, both of H. P. B. and himself, and their brief triumph seemed threatened, without a chance of viability, it was much too much! Hence the issues of "hero-worship," of "dogmatism," of the "neutrality of the T. S."; hence "Old Diary Leaves"; hence the revived activities of the "London Lodge" with its "Transactions"; hence the swift coming to the surface of disharmony, disunion, charges and counter charges, claims and counterclaims.

EXCERPTS—THE PATH.*

Consciousness and recollection are not in the head alone, but are found in every atom, each in its own degree.—*Rock Cutting.*

The non-offending man is surrounded by a sphere that repels the evil others would do to him—even after many births.—*Book of Items.*

*These Extracts were printed by William Q. Judge in *The Path*, May, June, July, 1892. The title used is our own. (EDITORS THEOSOPHY.)

"WHAT'S THE USE?"

EVERYTHING in Nature has its proper use, and, since Nature is only another word for embodied Consciousness, it must follow that every power, function or quality in Nature may be, and often is, misused. From what does this misuse proceed?

Universally speaking—from Ignorance; ignorance of the true source, constitution and law of action, or Karma. Practically speaking, ignorance, in man, is the concrete idea that things are other than they *are;* in other words, ignorance is misconception of Deity, of Law, of Nature, including ourselves. Ignorance is not a void, a blank, a negative state or condition. Nothing in the Universe is static; everything is in action continuously. Ignorance or misconception, then, in a practical sense, is a basis for action.

At every instant, in every relation of life, internal and external, we are acting, and acting either from the basis of knowledge or of misconception. All action is the expression of the knowledge or the misconception of the actor. Action *is* Intelligence manifested. No amount of action can ever fully express the intelligence behind it, but every action is either a true or a perverted energization of the Universal Mind, and leads to consequences in the way of accumulative repetitions affecting the whole of Nature for good or ill. Not the action, but the Source of it is therefore to be regarded: from what idea did it proceed; is that idea true, or due to some misconception?

"What's the use?" is the continually recurring inward lament of the Soul of man, particularly of the student of the Occult when "things" are not according to his desires. This despondency and despair has its source in our fundamental misconceptions; concretely, in every case it means that we have come to a *cul-de-sac* —the blind end of the false path of misconception and action, whence we must either retrace painfully the false path we have hitherto followed with pleasure, thinking it would lead to some desired goal; retrace, or with one stroke of the "sword of spiritual knowledge" destroy it by reverting to the True—to those fundamental conceptions of Life and Duty which we *know* in our hearts to be Eternal and Immutable.

Let a man who is in the gulf of despair, the quicksands of terror, the morass of despondency, ask himself *What is the use* of employing our powers, faculties and qualities in creating, sustaining and maintaining these nightmares of the Soul? Let him turn his Siddhis, his Shaktis, his Powers, to creating, sustaining, maintaining the practice of the "Six Glorious Virtues." There is in every man the power to awaken himself from any dream, any nightmare of consciousness, by the proper use of the same powers that produce our illusions and delusions.

STUDIES

INSTINCT—INTUITION—REASON

ALLIED to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience* which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the base attraction of our dual nature.

Instinct is the universal endowment of nature by the spirit of the Deity itself; reason, the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-center of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action.

It exists in the lower classes of the acephalous animals as well as those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorism and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic,* as in the lowest species, or *instinctive,* as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing.

The instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without,* something's or someone's *intelligence* to guide it.

This belief, instead of clashing with the doctrine of evolution and gradual development held by eminent men of our day, on the contrary simplifies and completes it. It can readily dispense with special creation for each species; for, where the first place must be allowed to formless spirit, form and material substance are of a secondary importance.

Each perfected species in the physical evolution only affords more scope to the directing intelligence to act within the improved nervous system. . . . Therefore whether this *instinctive* impulse was directly impressed upon the nervous system of the first

insect, or each species has gradually had it developed in itself by instinctively mimicking the acts of its like, as the more perfected doctrine of Herbert Spencer has it, is immaterial to the present subject. The question concerns *spiritual* evolution only.

The latent mentality, which, in the lower kingdoms, is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man.

Reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit. Nothing is more demonstrable than the proposition that the perfection of matter is reached at the expense of instinct. The zoophyte attached to the submarine rock, opening its mouth to attract the food that floats by shows, proportionately with is physical structure, more instinct than the whale. The ant, with its wonderful architectural, social, and political abilities, is inexpressibly higher in the scale than the subtile royal tiger watching its prey.

Instinct, according to the ancients, proceeded from the divine,—reason from the purely human. One (the instinct) is the product of the senses, a sagaciousness shared by the lower animals, even those which have no reason;—the other is the product of the reflective faculties, denoting judiciousness and human intellectuality. Therefore an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the Divine which lurks in every particle of inorganic matter—itself materialized Spirit.

The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he learns that fire and water destroy and are dangerous for him; while the kitten will avoid both instinctively. The little instinct the child possesses fades away as reason, step by step, develops itself.

Reason, the badge of sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal.

As his brain is more perfect than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possesser to a knowledge of spirit. In losing instinct man loses his intuitional powers, which are the crown and ultima of instinct.

Reason is the clumsy weapon of the scientists—intuition the unerring guide of the seer. Instinct teaches plant and animal their seasons for the procreations of their species, and guides the dumb brute to find the appropriate remedy in the hour of sickness. Reason—the pride of man—fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his *own* physician, its subtile

sophistries lead him too often to his own destruction. Reason being a faculty of our physical brain, one which is justly defined as that of deducting inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining to our divine spirit. The latter *knows*,—hence all reasoning which implies discussion and argument would be useless.

Like everything else which has its origin in the psychological mysteries, instinct has been too long neglected in the domain of science. "We see indicated the way to man to find relief for all his physical ailings," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies." (See Cabinis: "Histoire de la Medecine.")

On one point our modern biologists are quite consistent: unable as yet to demonstrate the existence of a distinct individual soul in animals, they deny it in man. Reason has brought them to the brink of Tyndall's "impassable chasm" between mind and matter; instinct alone can teach them to bridge it. When in their despair of ever being able to fathom the mystery of life, they will have come to a dead stop, their instinct may reassert itself, and take them across the hitherto fathomless abyss.

Instantaneous and unerring cognition of an *omniscient* mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman.

Every human being is born with the rudiment of the inner sense called *intuition*, which may be developed into what the Scotch know as "second sight." All the great philosophers who, like Plotinus, Porphyry, and Iamblichus employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to become transported beyond the scenes of this world, and to partake the higher life and peculiar powers of the heavenly ones."

Plotinus, the pupil of the great Ammonius Saccus, the chief founder of the Neo-Platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it by saying that "the means or instrument of opinion is sense, or perception; of science, dialects; of illumination, *intuition* (or divine instinct). To the last, *reason* is *subordinate;* it is absolute knowledge founded on the identification of the mind with the object known."

Were there no *inner sight* or intuition, the Jews would never have had their Bible, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illu-

mination. What their subsequent elders and teachers allowed the world to understand was—dogmatic misrepresentations, too often blasphemy.

The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides* feels truth intuitionally; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

To accept the Bible as a "revelation" and nail belief to a literal translation is worse than absurdity—it is a blasphemy against the majesty of the "Unseen." If we had to judge of the Deity and the world of spirits by its human interpreters, now that philology proceeds with giant strides on the field of comparative religion, belief in God and the soul's immortality could not stand the attacks of *reason* for one century more.

That which supports the faith of man in God and a spiritual life to come is *intuition;* that divine outcome of the inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end.

Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy, let scientists and clergy do what they may.

In his sketches on *Neo-Platonism* and *Alchemy* Professor Alexander Wilder remarks: "A century has passed since the compilers of the French Encyclopaedia infused scepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now it requires candor as well as courage to venture to treat upon a subject which has been for many years discarded and contemned, because it has not been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretence of science, and so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest conviction of others is itself the token of ignorance, and of an ungenerous mind."

NOTE—The foregoing is compiled from *Isis Unveiled*, by Madame H. P. Blavatsky, Vol. I, pages 305, 306, 425, 426, 427, 428, 432, 434, 435 and 437.

THE HABITUDE OF HAPPINESS

IS it so strange that men perpetually seek happiness when that which they eternally ARE—That which forever stands, That which forever knows—partakes eternally of Bliss—the essence of happiness? They do but seek in happiness their own nature; but alas, they are not aware that it is only *in* their own nature happiness may be found. They seek ever in outward paths of power and precedence; they seek in noble arts; they seek in supreme ardors of personal loves. And ever the power and precedence wanes; the noble arts decay under their touch; the loves falter, change, or disappear from mortal sight to leave a desolation deeper even than a great happiness measured.

Can that be true happiness which is assailable by change, decay, or death? Can that be true happiness which is exalted to-day and a myth to-morrow? Can that be true happiness which depends on outward things, or seasons, or persons? No; but there is a happiness declared by the Sages—known by the Sages of all times and now—which may be won back by each man from an unremembered past—a happiness unremitting, ceaseless and eternal—a happiness which IS and which on nothing dependeth.

Even in mortal joys, there is no joy like that lost which is regained. What, then, if the whole Kingdom of Conscious Bliss is gained again? We all have possessed that kingdom. Consider, how at the end of this earth's great Day, the minds of men will have become "pellucid as crystal"; how in the seventh race of the seventh round a perfected humanity—and we among it—will have found its flower. Then what? In the next Day of evolution, surely we shall again start upon the long journey immaculate; we shall take up the cross of matter once again, not for our own sakes; once more we shall sacrifice ourselves to ourselves in identifying ourselves with a new humanity that we may help it on its "weary uphill path of self-conscious existence."

It is a part of the *sacrifice* that we forget in the nature assumed the nature we have once attained—the nature of conscious godhood; and now it must again be reached through struggle in new envelopments of matter. But there are Elder Brothers always to elevate the signal whereby we may find again the sure path and true; Their clarion note is ever sounding in the world. Some hear it soon; some, late. Whoever hears it, and whenever, knows he must forsake the path he has been treading—the path of dalliance with desires, of sweet habitude of the senses. But dimly seeing ahead of him, there stretches a path of woe—on either side old joys renounced, new pains engendered. While he surrenders mortal joys, while he is feeling mortal pains, while he is being ground in the ceaseless friction of mortal strife, the fact that the vast root of his being stands waiting in unshaken happiness seems to him only

an idle abstraction. Now, as a timid would-be swimmer will loose the hold of but one foot on the sandy bottom, he dare not utterly let go his hold on mortal things; so, he can not presently reach the inner depths of calm and peace. Strange paradox! For most of us, the *struggle* is in *letting go.*

Bravely one day we dash a cup of nectar from our lips—and we were proud we could do it, or we rebelled that it was necessary, or we pitied ourselves that this was asked of us alone. We did not "let go." Still our thought and feeling dwelt on that cup. Again, the cup comes to our lips—this time, the nectar is for healing,—it is to clear the brain for better work; it is to meet the insistency of family or friend. Only at the last moment do we glimpse the demon of self-indulgence riding on the rim. The trial goes on, farther and deeper into our natures, ever subtler. Whatever we give up, there is still something held, until finally we reach the place where there is no *thing* more to be given up, yet *we* are held by abject loneliness and despair and longing for all that has been surrendered.

Only then, against the great blackness, do we see there is a far calm light of happiness where surrender is complete. We remember that some one has passed our way whose trials have been so infinitely worse than ours that ours are as nothing in comparison. Yet, instead of dejection, despondency, and despair, they have shown unceasingly a radiating happiness—a never wavering enthusiasm, an ardency more than that of youth, because of youth regained and wisdom fulfilled. Then, we suspect that what we withheld from our surrender was *ourselves.* We suspect the fault is ours, and ours alone, that happiness is not our habitude.

At last, we are ready to seek the habitude of happiness. We find how all along we have lost it in trying to constrain others rather than control ourselves; in failing to trust others as well as ourselves; in doing our own will rather than the will of the Good Law. We begin to learn the secret of the Sages—that no *thing* matters; yet all may serve, if not one way, then another. And slowly, but surely and steadily, the habitude of happiness grows. What was once as poison to us has now become the sweet waters of Life. What was once desire and passion has become compassion for those still "dead units" in the race, beaten with life, disappointed of nature, unknowing that there is the bread that feeds the whole man, and that true happiness has its still abode in them. Safe guidance for them can only come from a place of peace; sure help from a place where trials have ceased to rend, and where the only trials are others' woes.

ON THE LOOKOUT

DEUS INVERSUS SATANAS EST

Who can gauge the endless Karmic consequences of the many materialistic physiological theories which, by some fiendish perversion of the human mind, continuously furnish the moral weaklings of the race with excuses for their follies and misdeeds? Such theories, spawned by the brain of Haeckel and his school, did more than any one thing to send the German mind into the species of gloomy insanity which led to the outbreak; if we are to counteract the same spirit in its invasion of this country, which has already gone far, the time to do it is *now*.

Dr. Berman of Columbia University has made certain discoveries which show that various mental and moral conditions go with corresponding phases and affections of the ductless glands, such as the pineal, pituitary, etc.

Likewise smoke goes with fire, carts go with horses, but it is not a sign of perspicacity to assume, without further investigation, that the smoke causes the fire and the carts the horses; and if such an assumption is of a nature to cause the unthinking man to despair of his free will, of his ability to direct and to judge his own actions, that assumption passes the merely stupid and impinges upon the criminal. But it is just such an assumption that is made by Dr. Berman.

BODY OR MIND?

If certain glands affect and dominate the condition of the body at different ages, and if corresponding mental conditions coincide with these conditions, neither Dr. Berman nor anyone else can defend, on grounds of reason or ethics, the promulgation of a doctrine which says that as the glands dominate the body, and the body dominates the mind and conscience, then everything is controlled by the physiological condition of these glands, and man is merely an automatic toy. We are ready to concede that the body is controlled by the glands; but why, in face of the increasing and cumulative evidence that the mind is the chief factor in all physical conditions, assume that the glandular conditions may not be results of mental conditions? If the glands affect the mind, that in itself is conclusive evidence that there is a causal relationship between them; if causal in one direction, why not just as likely in the other?

No one can give a single, logical, connected reason why it should *not* be so; on the other hand, unless most of the results of modern medicine, of modern physiology, of modern psychology, psycho-analysis and the like, are fairy tales, the mind, *especially the so-called subconscious,* rules supreme over all physical affairs; it is abundantly proven that it does rule over some of them; if in some cases the mind rules the body, in others the body rules the mind, then physiological laws are no longer laws, but caprices. It must be one or the other; the body cannot rule the mind for Berman, and the mind rule the body for Freud and the psycho-therapist.

In this case H. P. Blavatsky's statement that "the Third Eye (pineal gland) is indissolubly connected with Karma," may take on a new meaning. "He that causes one of these little ones to offend, it were better for him that a stone were hanged about his neck, and that he were cast into the sea." So it was with Haeckel and his cult, and the nation they ruined; will we guard ourselves in time by *right* education, and a fierce application to ourselves personally of that individual responsibility which these theories deny?

VITAL ELECTRICITY

Mr. Algot Lange, Amazon explorer, says of the Porake, or electric eel, with which he had personal and unpleasant experience:

"Apparently it (electricity) is a part of their vitality, for once they strike another substance they lose a part of it, and rise lifeless to the surface until they have generated more."

H. P. Blavatsky said in 1888, that "Life is Light, and both are electric-

ity." That light is electrical in nature has now been conceded by science after denying it for long years after H. P. B.'s death; and other scientists in large numbers will at the present day agree with Lange's idea that electricity and vitality are one. From this it is not so far a step to perceive that life and *consciousness* are one; then that consciousness may be as impersonal as electricity, and if so, there is no difference, in importance or kind, between the various *lives;* all being of one impersonal origin. Then it is possible that all the individual lives may receive, as accredited representatives of the One Life, and one with it, that consideration which has not been accorded them as conscious, suffering creatures.

But there is more: every electrician knows that every generator, in ultimate analysis, is a *transformer;* it creates nothing. No more does the electric eel create or generate his charge; but he *does determine the direction and use of it.* And when this eel directs his charge destructively, it results in trouble for himself.

The difference between the eel and man is that the eel probably knows he is hurting himself; but man blames every one else for his self-created troubles—and acts accordingly. And he so acts because he has not the perspective, the knowledge of his past, and the knowledge of LAW which alone can show him the true cause of his troubles; nothing but Theosophy can give him such knowledge, and anyone who does not put the giving of that knowledge to men before anything else whatever, is NO theosophist.

"ANCIENT AND HONORABLE CHINA"

Prof. Wm. Niven, an archaelogist who has spent thirty years in Mexico, recounts numerous discoveries in the course of excavation which seem to show that in some quarters, the ancient Aztec, Toltec, and Teotihuacan ruins are underlaid by indubitably Chinese remains. Certain symbols, among them the *swastika,* are present, and many of them have been definitely identified by Y. C. C. Tao of the Chinese Legation. Prof. Niven states that these relics are archaic and primitive, but Chinese; if they are primitive, it would seem reasonable that they are older than the things of China, in whose art, old and new, there is little of the *primitive* to be found. Prof. Niven says that they are of Chinese origin; very well, but can anyone say that the Chinese may not have *originated* in that locality themselves? Chinese culture appears in Asia nearly as full-blown from the beginning as Egyptian culture in Africa. We will for the present leave to geologists to determine whether the Mexican Chinese are older than the Asian; in the meantime the Secret Doctrine declares that the Chinese represent the last and highest subrace of the Fourth, or Atlantean Rootrace, which occupied a continent reaching from Africa to *South America.*

In the meantime, also, the modern Chinese have paid a bill to us of the Occident; of which a fair share went to America, the modern and reincarnated Atlantis which is rapidly and faithfully reproducing all the traits which led to the final elimination of the Atlanteans from the physical world; traits some of which can be read between the lines in the items of the bill:

"$210,000,000,000 for 110 years of opium (calculated on the most conservative basis) paid in hard cash to Dr. John Bull, professor of moral philosophy.

$161,000,000 to Japan for lessons in modern calisthenics after the termination of the Chinese-Japanese war of 1894-6.

$10,500,000 to the American professor of railway engineering in the construction of five miles of the Canton-Hankow railway.

$215,000,000 to all the professors of Western civilization after the Boxer war."

Mr. Tsao, who itemized this bill during the arms conference, closed by stating that as the Chinese spirit was willing to let bygones be bygones, the bill could be reckoned up without bitterness; thereby showing a little of the spirit, which if more generally diffused, would have prevented the conference from being the display of hypocrisy it was; a hypocrisy made all

too evident by the fact that each nation was accorded consideration in direct proportion to the results attained by it in eliminating from itself the *spirit* of disarmament, which is the spirit of brotherhood.

Had the nations been seated according to the results attained in disarming in the past, according to their voluntary harmlessness through history, the places held by Great Britain and America would have been taken by India and China; had the Western Nations really intended to disarm, from *within without,* they would have taken these countries as their preceptors; but the only Oriental nation accorded full consideration was the one which, having been forced to adopt Western barbarism in self-defense, went its teachers one better.

The Light of Asia is obscured now, less even by Occidental smugness, hypocrisy, misrepresentation and intolerance, than by the degradation into which the people have fallen in their old age and forgetfulness of their great spiritual past; but glowing sparks here and there remain which, even in their fewness and obscurity, utterly outshine the garish and artificial glare of "christianity"; they remain as witnesses to the great spiritual fires which swept those regions in olden times, and it is only by recognizing the origin of the small but inextinguishable fire lit in the west in the last century, that this fire can ever blaze into the great spiritual beacon of the world which should, and if destruction is not to result, *must* shine in America.

DEMONOLOGY AND WITCHCRAFT

It has been a century since Sir Walter Scott, the celebrated novelist, compiled his now little known volume on the above subject. The book has long since fallen into desuetude, and, like the Reverend Cotton Mather and the Catholic de Mirville, is known only to the delvers in the curiosities of religious manias. Until spiritualism once more opened the doors of "obsessions," belief in demons among educated Westerners was as dead as Jonathan Edwards' sermons on "hell-fire and damnation." But now the *Church Times* of London tells us that "science" is coming to realize that the world-wide belief in theological circles and the minds of credulous laymen is no mere delusion on this subject. Recently Dr. Montague Lomax, a London alienist of experience and standing, told a conference of English Churchmen that in his opinion there are cases of mania that baffle any other diagnosis than that of "possession by some discarnate entity." Prejudice, we may remark, is confined neither to the religious bigot nor the ignoramus; the modern popular "scientist" is full of it, and his way is the way of the theologian: to admit only those facts which fit his theory. If nature does not agree with his theory, "so much the worse for nature." It is not merely the spiritualist medium who is the victim of "obsessions." Convictions that are based on pride, prejudice, conceit, and self-interest—what are they but "obsessions"? What are other "vices" but "obsessions"? The philosophy, ethics, logic and true science of Theosophy does not appeal to the theologian, the materialist in science or every-day life, any more than they do to the spiritualist and psychical researcher, but there lies the truth about demonology and witchcraft—the conscious and unconscious "Black Magic" which underlies all actions based on selfishness. Dr. Lomax has hit upon a great truth, and seems to have the courage of his convictions. The world is ripe for a revival of occultism, but only a knowledge of Theosophy can make it Occultism of the Right-Hand Path.